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Reading Room

THE PACIFIC

A religious and family paper

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My Good Angel.

VERY simple are my pleasures,
O good angel, stay with me,
While I number what they be,
Easy 'tis to count my treasures.

Easy 'tis—they are not many;
Friends for love and company,
O good angel grant to me;
Strength to work; and is there any

Man or woman, evil seeing
In my daily walk and way,
Grant, and give me grace to pray
For a less imperfect being.

Grant a larger light, and better,
To inform my foe and me,
So we quickly shall agree;
Grant forgiveness to my debtor.

Make my heart, I pray, of kindness
Always full, as clouds of showers;
Keep my mortal eyes from blindness;
I would see the sun and flowers.

From temptation pray deliver;
And, good angel, grant to me
That my heart be grateful ever,
Herein all my askings be.

—Alice Cary.

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Do you know constraint, the and to a higher love? So submission to a higher will that it is no longer with you just what you would like to do, nor even what you may do, nor even what you can do, but what you must do.

He who sets things in a light in which they have not been set before adds to human knowledge.—Sir E. Bridges.

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The One Good Way.

If we wish to overcome evil, we must overcome it by good. There are doubtless many ways of overcoming the evil in our own hearts, but the simplest, easiest, most universal, is to overcome it by active occupation in some good word or work. The best antidote against evil thoughts which haunt the soul, against the needless perplexities which distract the conscience, is to keep hold of the good we have, and earnestly endeavor to increase the store.—A. P. Stanley.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 8, 1903

The Spirit of the Gift.

"'Tis not the weight of jewel or plate,
Or the fondle of silk or fur;
'Tis the spirit in which the gift is rich
As the gifts of the Wise Ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh."

A great personality was in San Francisco last week. He tarried only a few days and is now carrying his message eastward again over another route than that by which he came to us. We refer to General Booth of the Salvation Army. No one of the present age has left upon the world more of an impress for good than William Booth. When he began his special life work many decades ago it was predicted that his frail constitution would not long bear up under the strain of the work; but today at the age of 74 he crosses the Atlantic and travels from ocean to ocean on an evangelistic tour during which he speaks frequently three times a day. Large crowds attended his meetings both in San Francisco and Oakland and heard the gospel preached in that simplicity which never fails to touch the hearts of hearers. General Booth believes that he has a message of transcendent importance and he delivers it in a manner that carries conviction.

The Salvation Army is one of the most beneficent organizations given by the nineteenth century to the twentieth. It has reached and elevated thousands of persons who could have been reached through no other instrumentality. Plainly it bears the stamp of Providence. And it should not be forgotten that it was a woman who gave to the world this organization which has so wonderfully blessed the lives of a large number of people in this and other lands. To Catherine Booth rather than William Booth must be given the larger credit for the work which the Army has done and is doing. History records her as "the founder of the Salvation Army." To a great extent she shaped the life of her husband and directed in the main for many years those forces which, blended, have made the Salvation Army one of the most potent influences for good in our modern civilization. In 1861 when the Liverpool conference of the New Connexion Methodist church voted not to release Mr. Booth from circuit work in order that he might enter on evangelistic work, Mrs. Booth arose from her seat in the gallery with flushed face and flashing eye, and, catching the eye of her husband on the floor below, cried out "never." Mr. Booth sprang to his feet, waved his hat to her and rushed for the door. Together they crossed the Rubicon, and entered upon a revival work which proved ere long to be one of the most successful. Later, as an outgrowth of their revival work, which was conducted for some years, came the Salvation Army, in which Mrs. Booth was the moulding spirit down to the day of her death. Over her grave General Booth said: "Ever since our first meeting, now nearly forty years ago, we have been inseparable in spirit—that is, in all the main thoughts, feelings, and purposes of our lives. On no single question of any importance have we ever acted independently of each others' views. * * * There has been taken away from me the inspiration of my soul. * * My comrades I am going to meet her again. I have never turned from her these forty years for any journeyings on my mission of mercy but I have longed to get back, and have counted the weeks, days and hours, which should take me again to her side. When she has gone away from me it has been just the same. And now she has gone away for the last time. What then is there left for me to do?" How General Booth answered that plaintive question all the world knows. More than twelve years have rolled by since she who was the delight and inspiration of his life passed up into the heavenly home, and all these years he has gone up and down the land unweariedly in the service of him whom both claimed as Master and through whom came the beauty and glory of their lives.

All readers of The Pacific who have not read the two articles on the influences of the Puritan churches which we published last week will find it of value to do so. They are well worth reading and preserving. This week we send out to pastors several copies of that number for distribution to persons in Central and Northern California who are not subscribers.

The Rev. Dr. Bradford, Moderator of the National Council, sends out this week to the Congregational churches, through the denominational papers, a very suggestive and helpful message. It is to be hoped that it will have the attention of all our readers.

A Matter of National Importance.

The Outlook of December 27th contained an article on "American Barbarism and Chinese Hospitality." It was from the pen of Miss Luella Miner and was concerning the treatment of the two Chinese students who for nearly a year have been trying in vain to reach Oberlin, Ohio, for entrance upon a course of study in the college at that place. In the last number of The Outlook attention is called editorially to the article in the previous issue and it is suggested that steps be taken here on this Coast where interest is greatest in the development of proper commercial relations between the United States and China, "to bring about such a change in the exclusion law as will render impossible insult and injury to representative friends of America among Chinese leaders of public opinion." But there is not much probability of anything being done on the Pacific Coast. The people who desire Chinese exclusion of the strictest kind have shown themselves capable of making a big noise, and in general the newspapers and politicians are afraid to give the subject any discussion or consideration. There are not a few people here who are foolish enough to say that they would rather lose every dollar of trade with China and every prospect of it than allow any loopholes for the entrance of the Mongolian. The suggestion of The Outlook, that the law be so changed as to leave the question of admission, when certificates are deficient, to the discretion of the collector of the port or the secretary of the treasury on indorsement of two or more American citizens that the immigrant is not a laborer and that irregularity in his certificate is due to no fault of his; will not meet with approval among the anti-Chinese element. They would imagine American liars equal to the number of Chinese whom they seem to see crouching, tiger-like, on the sands of the sea, ready to spring at the first opportunity at an American throat. We believe with The Outlook that the commercial future of this coast depends on the establishing of commercial relations with China; but we do not believe that the coast alone is vitally interested; the question is a national one; it concerns our commercial future as a nation, and as a nation it concerns us also morally. Apart from all commercial considerations there are those of the right and the wrong. Commercially, the United States cannot afford to allow such treatment as, under the law, has been accorded these Chinese students. Morally, it cannot afford it. But if the East can suffer it, so also can the West. We confess to no liking of this sectional view of the question; nor of the position taken by some Eastern members of Congress when the matter was under discussion at Washington last year—when these members allowed themselves to be guided in their voting, not by their own convictions, but by the wishes of the Pacific Coast delegation. Away with such statesmanship! Let the people of the East who desire fair treatment for the Chinese depart from the absurd position that it is not as much to their interest as it is to ours that the right should obtain in this matter, and plainly voice their sentiments, and the cowardly among us will have less hesitancy about declaring themselves. The Pacific is one of only a few newspapers on the Coast which have contended for an exclusion law which would treat the Chinese justly. We have never favored unrestricted Chinese immigration; nor do we intend to favor it.

The resignation of Rev. J. H. Goodell as pastor of the Market street church of Oakland is of more than local interest. As a preacher and pastor he has greatly endeared himself to the people of his special charge; while his faithful and efficient work in our Theological Seminary, his valuable service as leader of normal classes in Bible study, and his instructive comments for several years in The Pacific upon Christian Endeavor topics, have brought him into close and tender relations with a much wider constituency. Along these and other lines his ministry has been most helpful; and the fruit of his labors will continue to be gathered for many years to come. His plans for the future are not known, but wherever he and his devoted wife go the prayers of many will follow them.

The Honolulu Friend is the oldest newspaper in the United States west of the Rocky Mountains. It was established in 1843. It is published monthly, and is specially devoted to the work of the Congregational churches on the Islands and that of the Hawaiian board of missions. A handsome special edition was published in December. It reviews the past under the American board of missions and from past and present forecasts the future. Among the many contributed articles of high value is one by the Rev. Dr. E. G. Beckwith, formerly of San Francisco, who, writing of the future, says: "The coming Hawaiian will be a better man. Schools are lifting him up. He will speak in the English tongue, will read in it, and the preachers will preach in it. So will he be more intelligent. His new citizenship, too, will help to make him a manlier man. And out of this higher manliness will come more responsiveness to the work that is to be done for his spiritual uplifting."

The pastoral letter sent out by the Rev. Dr. Adams of the First church of San Francisco at the beginning of the year reviews briefly a prosperous year in the church, and carries with it from the pastor's home to all the homes of the church and congregation a spirit of encouragement and an inspiration. The expenses were about one thousand dollars more for 1902 than for 1901, and were promptly met. The average morning and evening congregations were larger than they were the previous year and there was a better attendance at the prayer-meetings. The one hundred and three members received allowed a net gain of fifty-three. The following is worthy of special note: "We have felt the benefit of having our own missionaries in the foreign field. Dr. and Mrs. Atkinson reached their post during

the year, and plunged at once into the great work that was waiting for them. Their letters have been a constant help to us; several prayer-meetings have been filled with them, and we know much about the work in Turkey that we could not have learned in any other way."

The Bystander.

The end of the old year, and the beginning of the new is always a period which lends itself to sober reflections upon the personal life, the nation and the times. Many cling with great tenacity to the past, holding on and refusing to let go. They do not concede the flight of time, that they are growing old and feel that the old days are better than the new. When a man persists in living in the past, he ceases to grow. He ceases to keep up with the rapid march of events. There are some things which should be forgotten and laid away in the sepulcher of oblivion. Forgetting the things which annoy, and rob, and lash; forgetting the sorrows which cannot be overcome; forgetting the dead leaves, let us shake down the fruit and press on to higher things.

There are people who are morbid because they have never recovered from the memory of a lost fortune, a lost opportunity, or a great sin. The best way to overcome this morbidness is to rise up and do some thing which will, in a measure, be an atonement for the sin, and a forgetfulness of the sorrow. People who cry over spilt milk never make butter. There is always life ahead, no matter how brief life may be, one, twenty or thirty years. A man should always be conscious of the remaining possibilities in him and not quit his life's work too early. Some of the best work has been done late in life.

It is sometimes necessary, however, to live in the past, to make appeal to its scenes, its immortal pictures, and loved faces. Sometimes we cannot stand still in the solemn and perilous present and not able to open the door of the future, the soul runs back in retreat to the shelter of the past. Here it finds cover and refuge. Here it rests far from the strife of tongues. Here it wanders up and down the long halls whose walls are covered with the masterpieces of history. The aged thus return —return with faltering step and dimmed eye, with the mere fragment of a body, but with an imagination glowing with the splendors of "the days that are no more."

Resolutions.

The Bystander believes the average resolution does not amount to very much, simply because it is usually superficial, that it does not go deep enough into the soul of our lives. The resolutions that count are comparatively few. To resolve to live a better life, to not sleep again in the garden of Gethsemane, to not betray the Lord, to resolve to be more kind and just to all men, to be more faithful to our vows and to do what God would have us do, are resolutions which count. These are strong enough to carry the whole life as the tides carry the ship. They are fundamental. Every man will find something in his life to be ashamed of, some tendency, or propensity, or habit, some trait which has grown imperceptibly into power. He will probably find some camel's head in his tent. To resolve, yea, determine to drive him out to correct his faults, and to do better in the future is an effective spirit of personal determination. If, during the next year good men everywhere, and bad men, too, should make an effort to improve their own lines without very much concern as to others, the year 1903 would be very beautiful. Without reflecting the least upon the diligent zeal which impels us to manifest an unusual concern for others, there is no denying the fact that the salvation of this world would be hastened if people would attend more strictly to their own business. This may be a doctrine of individualism, not wholly agreeable to my readers, but as men wash their own faces and put on their own hats, so must they look after their own characters—and help their neighbors do the same. Religiously, minding one's own business is working out one's own salvation, which task will keep most of us very busy.

Aspire to Pray.

When the Legislature assembles in Sacramento, certain zealots belonging to the ministerial profession go among the members and proclaim themselves fit candidates for the position of chaplain. There is some remuneration for such service, and not a little publicity. It gives a man the opportunity to get before the people—a thing which counts for more with some men than anything else. It is a cause for shame that representatives of the church should descend to such schemes in order to pray. Let them pray at home. It is time enough for them to pray in the Legislature for that body when asked to perform that service. Such contests between clergymen are undignified and shameful, and these aspirants—none of whom, the Bystander is happy to say, belong to the Congregational church—should be made to understand that their brethren throughout the State regard them as very poor representatives of the profession.

The Bystander takes occasion here to refer to a desire on the part of at least one minister to secure weddings by keeping in touch with the City Hall, and funerals by soliciting the good will of undertakers. Whenever a minister wishes to pray for Legislatures and attend funerals for the money there is in it, he had far better resign his profession and enter politics or the undertaking business.

The Beecher Memorial.

The project to remove the body of Henry Ward Beecher from Greenwood Cemetery, Brooklyn, and place it in a suitable monument, to be erected in the form of a memorial building near Plymouth church, is being very favorably received. The same plan proposed for Beecher obtains here in the case of Starr King, though on a much smaller scale than that proposed by Dr. Hillis and the people of Brooklyn. The former of the illustrious dead may be awakened and made a ministry to million by embodying a great life in an institution or church, and thus bringing that life in touch with the present world. Westminster Abbey is a great church in a cemetery, and its true power comes from the voiceless lips under its marbles. The grave of Beecher, roofed by a magnificent structure, in the heart of Brooklyn, hard by his famous pulpit, in a building used for public gatherings, and in which may be seen many mementoes of his great career, will be in every sense a shrine of vast inspiration and influence.

The Rev. Joel Martin of Michigan, who worked in California in evangelistic work for some months a few years ago, has returned to Southern California, where he expects to remain until May. His headquarters will be in Los Angeles. He will be glad to correspond with pastors or churches desiring evangelistic services. The Pacific takes pleasure in commending Mr. Martin as an evangelist who will be found helpful. His methods are unobjectionable and his sermons are such as to carry conviction to the minds of all thoughtful people.

The Moderator of the National Council to the Churches.

To the Congregational Churches of the United States—

Dear Brethren: Once more as moderator of the National Council I address you on a few of the important questions which are now before our churches. I have long felt that the Moderator, during his term of service, should be like the man on the look-out on an ocean steamer who has no authority but who has an immense responsibility. It is his to report what he discerns; and on his clearness of vision and accuracy of reporting may depend the welfare of hundreds of souls. Our churches are widely scattered; their interests are various and, possibly, in some instances, almost divergent. It seems to me, therefore, that I may, without presumption, take the look-out's place and report what I discern concerning the achievements, the tendencies and the possibilities of the Congregational churches.

The Condition of Our Churches.

It is fitting that at the beginning of this address there should be grateful recognition of the fraternal relations existing between all branches of he Christian church in this country. There are differences between us, but there are no divisions; there are diversities of gifts and of service and yet there is but one spirit. While I refer at this time to our own field and our own responsibilities, I am sure that I may say that we rejoice with all our hearts in still greater success which has attended the efforts of other and larger religious bodies than our own. Our common Christian communion is dearer to us even than the most sacred traditions of our Pilgrim fellowship.

The statistics which are here presented have been kindly furnished me by the Rev. Asher Anderson, D. D., Secretary of the National Council, and are the latest and most reliable yet given to the public.

The membership of our churches when the statistics were collected was 645,994; the number of Congregational churches was 5,753; the number of Congregational ministers was 5,717. Of these but 876 had been installed by Council, while 3,433 were serving churches without installation. The total number of ministers serving churches was 4,309. This does not include missionary secretaries, college presidents, teachers, etc. We have 1,444 more churches than ministers actually at work, and thirty-six more churches than ministers when otals are considered; and we have 1,814 ministers without charge. These figures are worthy of serious study. Do they indicate that our ministry is overcrowded? Or is it overcrowded only with those who are not willing to labor in the humbler fields? Or do they suggest unrest both among churches and ministers?

The total gain in the number of churches for the year 1901 was forty-three and in church membership 10,356.

The total amount raised for missionary and benevolent purposes was $2,233,722; to which should be added $461,718 from legacies, making a total of $2,695,430 for our benevolent work.

The first impression which these figures make upon me is that we are marking time rather than moving forward. Our membership is not increasing as swiftly as it should; although in the decade from 1890-1900, our growth more than kept pace with that of the population. The population increased 21.8 per cent. and our membership 24.9. The discouraging outlook was in New England, where the population increased about two and one-half times as fast as our membership. But even there the relative decrease in our numbers is, probably, chiefly due to the large influx of foreign population, which comes to this country already associated with other communions, and is not therefore a serious cause for discouragement.

While we have not grown as rapidly as could have been desired, there are signs that union with other religious bodies, essentially Congregational in policy may, perhaps, largely add to our members in the near future. Moreover, there is little doubt but what the slowness of our growth is due in part to the extent with which our principles have pervaded other denominations in which the local churches call and dismiss their own ministers, control their own affairs, and, in every respect but name are independent.

Summary Concerning Churches

I will summarize a few of the tendencies which are observable in our churches, some of them encouraging and others are distinctly discouraging.

The missionary spirit is clearly increasing, as is evidenced by the larger gifts, the number and the quality of new missionaries and the more general interest in the missionary enterprise in its various phases.

There is a wide-spread and growing dissatisfaction, especially on the part of laymen, with our present method of administering our missionary and benevolent societies. They would unify the work, place it under the direction of a single administrator, have several departments properly manned and, instead of many anniversaries, one great meeting at which all phases of missionary activity should be presented and discussed. They insist that our missionary machinery is already discredited by new and more efficient business methods.

The conviction that according to some wise plan all the missionary societies should hold their anniversaries at the same time and place is surely increasing; as is also the belief that the meetings of the National Council should be annual instead of triennial, and at the same time and place as the missionary anniversaries. These meetings should be so massed as to be attractive enough and important enough, to draw representatives from every part of the land. They do not do it now. There might be ither a consolidation of meetings, or a succession as was thought best. Personally, I believe that the meeting of the National Council, which is a representative body, immediately preceding or succeeding the missionary anniversaries would immeasurably add to their general interest and value. The program both for the anniversaries of the societies and for the Council should be prepared by a joint committee, and should be so arranged as to be brought within the limits of a single week.

There is a wide-spread feeling hat there should be more vital fellowship between our churches. This feeling co-exists with what may be called a still more intense insistence on the liberty of the local church. The spirit of independence was never more vital and universal than now, and all plans for co-operation in the future must give good heed to this fact, or they will miserably fail.

There have been few periods of deep spiritual renewal in our churches during the past year, a fact to be greatly deplored.

The era of controversy has entirely passed and has been followed by one of wise toleration, united with deep and growing spiritual earnestness.

That English and American Congregationalists are increasingly appreciating their common interests and responsibilities, and doing so much to promote a better understanding between their respective nations, is a cause for sincere congratulation. The Pilgrims who did not come over in the Mayflower and their descendants have fought quite as severe a battle for intellectual and spiritual freedom as the one which has been waged in this country. They are even now in the midst of a grave struggle for rights which we have long enjoyed, and which we would never think of surrendering. It is a privilege to assure "our kin beyond the sea" that in their efforts to realize larger liberty for themselves and closer bonds between their nation and ours they have our sympathy and, as far as possible, will have our co-operation.

The Ministry.

During the past year I have been much impressed with the difficulty experienced in bringing ministers and churches together. We have 1,045 churches without any pastoral service. Many of these churches are unable to have ministers of their own, but the fact still remains that, probably, one thousand churches desiring pastors are without them, while a large number of ministers who are anxious to be at work are also without churches. This condition is largely due to the fact that we have no adequate and uniform method for bringing ministers and churches together. When a church loses its pastor and when a minister, from whatever cause, seeks a pastorate, there is no designated agency to which either the church or the minister with confidence can turn for advice. The consequence is that a few pastors in every district are overburdened with duties which do not belong to them and compelled to render service which is often both unintelligent and unwise.

As I have studied this problem it has seemed to me that each local conference or state association, should appoint a committee on the pastorate which should mediate between vacant churches and ministers wishing fields of service. The personnel of this committee should be changed annually, and no individual should be allowed to imagine that he has the slightest authority. Such committees would greatly relieve those who are now most frequently consulted, and at the same time secure far more efficient service both for churches and ministers.

Ministerial Relief.

The subject of proper provision for worn-out ministers and missionaries is one which must commend itself to all who know at what sacrifice much of the work for the kingdom of God is performed. In caring for those whose days of labor have passed, we are behind many other denominations. We have been more anxious about our missionary enterprise than about those who have given it both strength and life. Moreover, with us this work has been too much sub-divided. Several states care for their own ministers in need; but if a minister who has spent most of his life in one of these states goes to another where there is no plan for caring for those who can no longer labor, and his health fails while he is there, he will have no claim for assistance in the state in which most of his life has been spent. To meet such cases, and to relieve suffering where no such provision has been made, the National Council's Ministerial Relief committee was constituted. The increased demand upon its resources has clearly shown that this much-needed service should be national in its scope. Either there should be co-operation between the state and national committees, as between the State and National Home Missionary societies; or some plan should be devised by which the whole undertaking may be brought to the attention of all the churches. The National Council's committee has an invested fund amounting to a little over $130,000. An effort is now being made to increase it to $500,000. The new secretary of this committee, the Rev. W. A. Rice, D.D., who has taken up the work laid down by the late lamented Dr. Whitlesey, is heartily commended to your Christian courtesy, as he may present this cause for your consideration.

I venture now to address you on a few more general subjects of great importance.

The Federation of Churches.

The unification of Christendom is far off and desirable as it surely is, must be preceded by a long process of preparation. The most encouraging experiment thus far made in the direction of church unity is federation. The federation of Evangelical Free Churches in Great Britain unites all the free churches of that country for their common work, enables them to move together in moral reform and evangelical activity, prevents waste of time and energy, and gives momentum to all their aggressive efforts. The principles of this federation are practically but three: In unity is strength. Unity must be vital rather than formal; unity can best be secured by bringing into clearer relief the distinctive principles of the various denominations. Individual loyalty to conviction is thus conserved, while the truths which unite the various communions are shown to be more important than those which divide them. Denominationalism is still a scandal in many parts of this country. Federation would do away with this evil; for the federated churches would confer concerning the location of new churches, and thus make much of the present unseemly rivalry impossible. The simplicity of this step toward the unification of Christendom especially commends it. It may be put into operation in any community as easily as a local church may be started. It may be affiliated with the National Federation, or it may remain independent. It has already proved its value in the dealing with the problems of the saloon, pauperism, vice, and crime, and the evangelization of the community. Since most of these problems are social and ethical rather than doctrinal, I can see no reason why the so-called Liberal churches, and the Jews, should not be expected to co-operate in such an enterprise as far as possible; for, however much we differ doctrinally, we all believe in the need of social as well as individual salvation. The more inclusive the federation, the greater will be its efficiency in the promotion of all social and political reforms.

Brotherhood.

In no year of American history have social problems been more perplexing than during the year which has just ended. The gulf which separates the capitalist from the artisan classes seems to be steadily widening. I study existing industrial conditions with serious apprehensions. It matters little at whose door the blame should be laid; and no good will result from lamenting what rather should be resolutely faced.

How may a healthful social order be created? This is a question which the churches cannot ignore. Indeed, it seems to me that they hold the key to the situation.

The task to be accomplished may be simple, but none is more difficult, because prejudices are so hard to eradicate. All classes need to be made to realize that they have common interests, and that what concerns the welfare of one, concerns the welfare of all. Commissions and arbitrations may be of value as temporary expedients; but nothing less than the realization of the universal human brotherhood will satisfactorily solve the problem. The church comes into the controversy not as a party to the strife, but as a mediator needed by both parties equally. On its message, Jesus laid supreme emphasis—one is your Master, and all ye are brethren. This is the truth which the world needs to hear preached by those who, at the same time, are brave enough to put it into life. The rich are children of God, however unfeeling they may seem to be; and the poorest day laborer is not a commodity to be bought and sold, but a man, a child of God, an heir of Eternity, and bound to his richer neighbor by ties which nothing can sever. The church has often been blamed for not taking sides in this controversy. It has been right in not doing so, because it has a far more important service to render. It should not only preach the brotherhood of man with the emphasis of deep conviction, but it should in the truest sense be a brotherhood; and thus show the world that its ideals are practical. The greatest contribution which the church can make toward the solution of the social problem is to exhibit a society in which the rich and strong actually do seek to serve the weak and not to please themselves, and in which the poor love those for whom they labor with the very love which was in Christ.

I am fully persuaded, after prolonged study and wide observation, that the root of all our social difficulties is skepticism concerning the reality and possibility of brotherhood. With that skepticism removed, there will be a reasonable basis for expecting that in time there will be no more discriminations because of color or nationality, no more warfare between classes and no more oppression or consciousness of injustice because each will esteem the other as better than himself.

The Coming Revival

Many signs prophesy the approach of an entirely new manifestation of spiritual power in the life of humanity — one such as this country, and, perhaps, the world has not often seen. I will mention a few of these prophecies of spiritual renewals.

The discoveries of science instead of removing unseen realities to a greater distance are bringing them nearer.

The conviction that some way must be found to terminate the serious separation between "the classes and the masses" is leading many to ask whether any permanent improvement may be anticipated, until there is such an appreciation of the relation of man to man as is possible, only when all are seen to have One Father, and thus, in a real sense, to be brothers.

Among all classes of thinking people, there is a growing passion for reality. This may sometimes lead to temporary defections from the church, but far more frequently, it leads to a hitherto unknown appreciation of its spiritual mission, and of the necessity of the work which it exists to accomplish. Those who have determined to be satisfied with nothing which is not true, will not rest until they have found God. And this suggests the type of the revival which seems to be approaching viz, an entirely new realization of God and of man's personal relation to Him. Nothing less can satisfy the eager souls of our time.

I can see no possible solution of our individual, social and political problems, except in a more vivid realization of the personality, holiness, love and immanence of God. Toward that realization all the efforts of our churches should be directed.

The question which has pressed upon me most heavily in the preparation of this letter has been this: How may I help to hasten this spiritual awakening? To make specific suggestions is a delicate task, but I will venture a few. Would it not be wise to use the coming Lenten season as a period for meditation upon this subject, and for such services as are best calculated to promote the realization of God? Would it not be well for our ministers to plan their preaching during that time with this object in view? Why should not the subjects selected for our mid-week services during Lent all be made to bear on this theme? Would it not be well for all Congregational clubs, and all associations, and conferences meeting during those weeks, to consider the same great subject? If for the Lenten season, all our services were made to converge toward "The practice of the presence of God," by such means and methods as might be best adapted to individuals and localities, I cannot doubt that the spiritual renewal of which I have spoken would be surely hastened. I do not call attention to the need of more implicit dependence on the Holy Spirit and of greater loyalty to the Lord Jesus Christ because we all recognize their imperative importance. It is enough now to insist that right relations with God will be the solution of all our problems—individual, social, national, inter-national. For this "deep revealing" let us, in common with all earnest and reverent souls who are willing to unite with us, persistently labor, unceasingly pray, and unquestioningly wait.

Recapitulation.

I will now recapitulate in the form of questions some of the suggestions which have been made in this letter, being assured that they will receive such consideration as they may deserve from the churches and from my brethren in the ministry.

Has the time come for a general unification of our missionary and benevolent activities according to methods now prevailing in the ministry?

Would it be wise to have all the anniversaries of our missionary societies, and of the national council at the same place, and either immediately succeeding one another or combined?

Is the appointment of committees on the pastorate by various conferences and associations, as a means of bringing together churches and ministers without charge, a plan worthy of general adoption?

Ought not our work of ministerial relief to be unified, or federated, and greatly enlarged?

In these times of religious perplexity, when vital truths are so often held with uncertain grasp, when social conditions are so threatening, and when politics, both national and inter-national, so much need men of vision and character, is there not a clear call for all who recognize the leadership of Jesus Christ, unitedly to labor and pray that faith may be strengthened, love increased, brotherhood made more vital and persuasive, and the kingdom of God advanced?

To this end would it not be well for all our churches and ministers to devote the approaching Lenten seasons to "The Practice of the Presence of God"?

Wishing you grace, mercy and peace, I remain your

servant in the fellowship of the glorious gospel of the blessed God.

Very sincerely,
Amory H. Bradford,
Moderator of the National Council of Congregational Churches of the United States.
Montclair, N. J., Jan. 1, 1903.

Japanese Jottings.

A Busy Pastor.

Rev. T. Kogita, pastor of the Maizuru-Amarube-Miyazu church in the old province of Tango, on the west coast of Japan, ninety miles from Kyoto, is a busy man. His home is in Amarube, one end of the new naval station which has recently been opened there. Two Sabbaths each month he preaches in Amarube, and also in Maizuru, four miles distant. On the other two Sabbaths he preaches in Miyazu, fifteen miles distant. His wife superintends the Sabbath-school in Amarube in his absence, and is in every way a most efficient help in the work. A Government school teacher in Miyazu is superintendent of the Sabbath-school there and preaches in that place when the pastor is absent on the Sabbath. During a recent visit the writer found that Mr. Kogita had fifteen inquirers in Maizuru, fifty-seven in Amarube and twenty in Miyazu. Thirteen have received baptism during the year and there are several other candidates. In Amarube, the physician in charge of the private hospital, and all the nurses and others connected with it, are either Christians or earnest inquirers Seven of those connected with the Naval Hospital are also inquirers. It is an interesting fact that about one hundred of the naval officers and sailors, stationed at Amarube, have copies of the Japanese New Testament and other Christian books, which were presented to them by Miss Maclean, a former missionary in Japan, as she invited them to her home in London, and showed them kind attention. Many of these men are coming to Pastor Kogita, asking him to explain the Bible to them. He has an inquirers' class in Amarube from four to five o'clock every afternoon when he is there. This church, under the pastor's lead, is making plans to assume full self-support at the end of two more years.

An Ainu Service.

It was in Setana, on the northwest coast of the island of Yezzo. There is a small village of aborigines on one side of this town. An Ainu and his wife have become earnest Christians and are members of the little church there. A few months before our visit the wife had been attacked by kakke, that insidious disease which usually begins with swelling and numbness of the legs, creeps upward and, unless arrested, reaches the vital organs and causes death. This woman was unable to rise from her rude bed, but it was a very impressive service as three or four of us came into the little hut, and read, and sang and spoke, and prayed, and acted the gospel of love and salvation, while a dozen or more of the Ainu crowded into the farther end of the hut and stood silently looking on. It was an hour of great joy to the sick woman and her husband, and this with better care and nourishing food gave her courage and strength to rally, so that the last word is that she is likely to recover.

Ainu Deities.

It was the writer's privilege to visit three of the Ainu settlements, in the Hokkaido, during the last summer, and meet the three former chiefs of those clans. One is an old man who says he is over eighty. His long hair and heavy beard are nearly white. Sitting with him around the wood fire in the center of his hut, I asked him his idea of God. He pointed to the fire and said that was a god; the fire spirit. The wind was blowing without, and he said that was also a god; the wind spirit. But when I asked him if such gods as these were all, he said, no, that there was a great God higher and greater than all else, supreme, the Great Spirit, as he called him. Later, at the Christian Ainu village of Hornbetsu, I met the aged chief there who has become a Christian, and I gained from him the same answers, and when I asked him whether he regarded the true God whom he now worshipped as the same God as the Great Spirit whom he used to worship, he said he did, but that he now had a far clearer more perfect view of this true God, as a God of love, his Heavenly Father, etc. It is a striking fact that all nations and tribes of men, even the Aborigines of Japan, the Indians of America, and the savage tribes of Central Africa, seem to have had originally an idea of one highest supreme spiritual God, and that polytheism and fetichism are a degeneration from that original belief and worship.

The Doshisha.

It is a great inspiration now to attend the morning prayers at the Doshisha chapel, and see the chapel filled with young men, nearly every man in his place, and monitors checking off the attendance. President Kataoka has taken hold of his work for Doshisha with great energy and interest. Not only the attendance at chapel, but the discipline in the class-rooms and in the dormitories is also improved.

There is an earnest spirit of co-operation on the part of the teachers and the older students in the school to make it efficient in every way. There is a spirit of earnestness also in spiritual things which makes the weekly prayer meetings better attended and more spiritually helpful than they have been for years. An early morning prayer meeting is also maintained.

The Outlook.

There is a readiness everywhere to listen to the Gospel, and when the Gospel is earnestly presented, there are those found in many places ready to accept Christ. Even the people in the hitherto backward provinces are waking up and in some places are asking for tachers. It is a matter of regret that at such a time there is a great scarcity of workers. The ninth of this month was observed in Japan as a day of special and united prayer for the young men of Japan, that the hearts of many among them may be touched by the love of Christ, so that they will consecrate themselves to the work of preaching Christ to this people.

Kyoto, November 29, 1902.

The Pacific Methodist Advocate came out last week greatly improved in form and appearance. The paper has been published in San Francisco since 1854 in the interests of the M. E. Church, South. A few months ago the Rev. W. E. Vaughan took the position of editor and manager, and this change is not the only improvement which he has made. Advertisements which were paying but little or nothing have been condensed or left out, and one-fifth more reading matter is given now to his readers than was given some weeks ago. The paper is now a neat one of sixteen pages and interesting and attractive in every way. We congratulate the editor on the marked improvement, and if we had the eyes or ears of his readers we should congratulate them also.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 3. Jan. 18, 1903.

Paul at Thessalonica and Berea. Acts 17:1-12.

The lesson in outline. A hundred miles west from Philippi lay Thessalonica, which the apostles visited, as it was the capital of Macedonia. Success attended Paul's preaching to an unusual extent, which roused the envy of the Jews. A mob, infuriated by some of the lowest stripe of men, attacked the house where the apostles were entertained, and, in their absence, set upon Jason, their host, dragging him and certain Christians before the authorities. Security was required of Jason for keeping the peace. The apostles, therefore, went to Berea, sixty miles distant, where the people were fairer minded, and the success of the gospel proportionate.

I. The history of the city of Thessalonica would be very interesting, but must be gathered from the dictionaries. It is particularly interesting to us at the present time, for it was to this city, now called in an abbreviated form Saloniki, that Miss Stone, our missionary, who was captured by Macedonian brigands, first came to, after she had been ransomed by the payment of thousands of dollars. It always interests us to have modern illustrations of ancient doings. The spirit of persecution has not died out of the world yet, indeed, but for the restraining influence of the great Christian national powers, it would break out with intensity at once.

II. The successful man is systematic. That is drilled into the scholars at day school, but is not so much emphasized in the Sabbath schools, as though spiritual success did not follow the same general method as that of other kinds. Paul here exhibits his systematic method of getting at men. (1) He chose strategic points. Amphipolis and Apollonia were not of sufficient importance as centers, hence they were left for Thessalonica, and when the church there became strong and wished to do missionary work, it had an opportunity in these places. (2) He selected the most favorable starting point, which was the synagogue. Here the O. T. was known, the name of Jehovah revered, the religious influence undoubted, and the respect of the religious community centered. (3) He profited by his audience. To the Jews he became a Jew, opening up the Scripture which they were acquainted with and constructing his argument on their knowledge. At other places he pursued similar tactics in accordance with the mind of the listeners, as in quoting from a heathen poet when addressing the Athenians. (4) He made Christ the object of all his arguments, but it was not Christ as a pattern, or a perfect man, or the center of a new civilization, but Christ as a Savior from sin. Much is being said, of late, upon the necessity of converting our scholars. Why not lay the burden of that work upon the Christians in the class, headed by the teacher, and let there be a close study of best methods by which it shall be accomplished. We are not all preachers like Paul, but we should all be workers, and the successful worker is systematic.

III. The treatment of Scripture. Paul reasoned that Jesus was the Messiah from the O. T. Scriptures (v. 3). How strange a procedence in view of the fact that the Jews held tenaciously to the prophetic idea of a Mesiah. But a natural process had been working itself out for generations, until the true idea had been buried as deep under tradition as those ancient cities upon whose foundations others had been reared. The natural process sprang out of Jewish desire for national independence. Their scriptural Messiah had been re-clothed with royalty and this record was interpreted with the regal idea in mind. Hence Jesus was rejected, and Paul had to resurrect the real Messiah and prove that the prophets had given the idea that had been fulfilled in Christ the crucified. All this is a warning much needed in our age. A recent work from the greatest church historian shows how the interpretation put upon Apostolic writings very shortly resulted in the covering of the real truth and a divergence from the original idea which resulted in the errors of the Greek and Roman wings of the Christian church. The Reformation was the necessary road to a return to primitive Christianity. It does not take much acumen to observe a similar tendency since the Reformation in exactly the opposite direction, and a vast result of reading into Scripture much that is not there, and while the outcome is probably a great increase of actual knowledge concerning Scripture, it is a grave question whether we are not making Scripture mean a very different thing from what Paul and Peter did, or whether the work of Jesus is not being reduced to something foreign to His averred declaration that he came to save His people from their sins. Undoubtedly there are principles in Scripture which might serve as a basis for morality in every line of the world's activities. We can construct a Christ of Socialism, of Naturalism, of Humanitarianism, and many other essential "isms," but the Christ of the Apostles was a Christ of Salvationism, and when in its eager haste to show that the world needs reformation in a thousand ways, and the principles of Christ will effect the result, the church, through its teachers, preachers, and exponents of Christianity permits the one greatest message to retire to the background, it will be a manacling of the power of the gospel, and a Paul will need to prove again that Jesus was the soul's Savior, from the words of the Apostles.

IV. Two attitudes towards the truth. Perhaps the greatest force of this lesson lies in the contrast offered in the reception given by the Jews in Thessalonica and Berea. One set of persons did not want to have the truth what it was, and determinately set themselves to resist it, resorting to violence and stirring a whole city to accomplish the suppression of the truth. The other set eagerly determined to discover the truth and receive it if it should be found as Paul disclosed it. On the whole this latter is the attitude of the present age, and is its most salutory symptom. It must always be that truth is clad in hypothesis, and the hypothesis occupies the field of vision very prominently. It has recently been asserted that a few years will witness the change of chemistry to an entirely different basis from that upoff which it now stands. This may be true or not, the present writer is not chemist enough to judge, but it illustrates the profound fact that our scientific savants are not sure that the truths of this great science have been reduced to proper mental theses, and there must come a radical change before long. And when it comes men will be glad to receive it until something better offers. That attitude means the short road to the truth itself. And it is equally so in regard to the spiritual truth of God. A reverent attitude toward it, a determination to walk

according to the truth, and a firm belief in the God of truth will enable us to find it, and to fix it in our lives. This is the "noble" attitude and its outcome cannot be otherwise than it was in Berea (v. 12).

V. The elements of a failure in life (v. 5). (1). Refusal to receive God and His truth. We cannot make the universe other than God has already made it. The fundamental facts are here, and here to live by. The Gospel message is a summons to let these facts govern our lives, as they did that of our Lord's.

(2). Wrong motives. Envy and selfishness only sway the soul towards destruction. Real success must have true motives behind it. The final judgment will make its verdict upon motives, not upon error or weakness, or imperfection. God can do great things for the man with right motives.

(3). Evil associates. The Jews showed the real state of their hearts when they employed the low element of the city to arouse the mob and assault a harmless set of preachers. "Evil communications corrupt good manners," and a man is known by the company he keeps. Half of the failures in life come by associating with wrong kind of men. It amazes us to see how easily our youth yield to the enticements which make for failure. Let the new year bring resolve to be careful of our associates. Choose those who will uplift and ennoble character for companions.

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for January 18, 1903.

Endeavorers Trained for Church Work—Acts ii: 17-18; Proverbs ii: 1-8; Mark i: 66-20.

These are days for trained workmen. In former times it was considered a wise arrangement that one trained workmen should superintend several apprentices. Now the proposition is reversed, and one apprentice is all that is allowed to any number of trained workmen, and he is but errand boy to the rest.

An untrained teacher can no longer train others. An untrained physician goes by the name of "quack." Even soldiers are not allowed to fight, until they have been trained in the science of war on the drill ground. A familiar illustration: The life-saving service was inaugurated more than a half century ago. But you say, "I never heard of it until lately." Neither did I nor perishing seamen. The trouble was that the service for 25 years relied on untrained men. Fishermen, farmers living near by, were pressed into service in time of wreck. The result was that nothing was accomplished. At the close of the Civil War, an appropriation was made which allowed trained men to be put to work, and the result has been the marvel of the age.

The church is a life-saving station. Its members are the crew who man the life boats and rescue the perishing. To do this work effectually requires trained workmen.

The Endeavor Society may well be considered as a training school for the church. All Endeavorers therefore, may consider themselves as in training to be effectual "life-savers" from the church as a center.

The Preparation the Spirit Gives.

The preparation for service is well set forth in the passage from the Acts,——not of the apostle, but of the Holy Spirit. There is no effectual preparation without this divine agent. Its mechanical representative is power and light. These are modern terms, but their original is with God. He who would be effectual in the church of God must find power, and obtain light from heaven. The quiet hour is a time of "infilling" of power and light.

Following Jesus.

Our passage from Mark teaches us that to be of service in the kingdom, we must follow Jesus. Learning from him we become "fishers of men." We obtain the right touch only when we ourselves have felt the divine presence day by day. Christ was the great personal worker. Most of his successes in winning souls came from personal work. We do not know that any were converted by the preaching of the sermon on the mount. But here Andrew, then Simon, and Philip and Nathaniel were converted by personal work.

When Christ spoke to the woman by the well, though she was a hard case, he won her to his service, and his whole class were converted.

There are plenty of Endeavorers who are willing to take part in conventions. As one young lady speaker said in the Santa Cruz convention, that by attending a convention once a quarter she "got well bouyed up for the next three months," but in the matter of doing personal work, so few are ready. They feel awkward because they have not been trained to it. In other words they have followed Christ in the convention, but not in personal work. The church is just as deficient for the lack of the same training. Endeavorers, these are training days for future service. Let us be resolved that this year, we will become "fishers of men."

Wisdom to all Who Lack.

Yet our equipment is not complete unless to all else, we add wisdom. This will be given to all who rightly apply for it. Our only qualification is "lack," and willingness to use what we receive. It is quite necessary that we practice wisdom as well as some other things. This God gives but not in chuncks, but "here a little and there a little." It only comes to those who use what they already have. By watching those who are wise we shall become wise. There is no place where wisdom is more needed than in the church of God. While there is work for all, it is quite important that those who work in the Master's vineyard should be able to distinguish between flowers and weeds.

A Royal Workman.

I would add a further qualification. One set forth in II Tim. ii:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The church itself is built upon the word of God. How necessary then that the workman be able to distinguish the foundation upon which the church itself is built. Nothing could be better than the organization in every Endeavorer Society in California of a class to study the life of Christ, published by our Golden Rule Company. In 35 lessons, covering as many weeks, is set forth every word Christ spake, and every deed of that matchless life.

"That love and meekness so divine,
I would transcribe, and make them mine."

A new church building is talked of by the First Congregational church of Tacoma, on a site farther removed from the business section of the city. A committee has been appointed to take the matter under advisement and to report soon to the church.

Woman's Board of Missions for the Pacific

Southern Branch.

Three months of the year of the Southern Branch remain before the annual meeting of the Branch in Ontario in April.

Aim for the year, $2,600; already in treasury, $1,038.50. Let us rise and be doing! The new year holds blessings for those who are striving to carry out God's will.

Kyoto Progress.

The work in Kyoto is more encouraging and promising than it has been for some time past. There seems to be a spirit of helpfulness and quiet but firm Christian aggressiveness present in every one. More especially is this seen and felt in the Doshisha. For the first time topics for the mid-week prayer meeting have been selected for the entire term and printed. In connection with these meetings, a series of Sunday afternoon meetings setting forth the chief doctrine of the Christian faith, has been arranged and is being carried out. There is an earnest desire expressed for the calling of a permanent pastor to the Doshisha and for the bringing into closer fellowship with the church, through associate membership, all of the Christian students attending the Doshisha.

The students of the Doshisha Girls' school are rejoicing in a new and quite large pavilion where they enjoy learning and practicing the old-style Japanese fencing.

Testimony From Japan.

"The Mission schools in a large degree set the pace for girls' schools now so flourishing, and they maintain their high standard. At a recent examination of candidates for the position of English teacher in Government High schools, out of four successful candidates, two were from a single Mission school. One of the others was from the school recently established by Miss Tsuda, which has already taken rank with the best in Japan."

Woman's Home Missionary Union of Southern California.

To the Auxiliaries.

To the members of the Auxiliaries of the Woman's Home Missionary Union of Southern California:

The Executive Committee of the Union has asked your Assistant Superintendent of Literature to be responsible for filling an occasional column in the Pacific.

It is desired to make this column a means of communication between the different auxiliaries. Any items of interest in regard to meetings held or work done, by the women of our churches, will be gladly received. An opportunity will be given to the women missionary workers in Southern California to give reports of their work, with the hope that the auxiliaries may thus be brought into closer sympathy with them.

This week, Miss Harwood tells of her work among the Japanese in Los Angeles.

Later reports are hoped from Mrs. Findlay, Mrs. Case and Mrs. Bradley.

Yours in the work,

P. J. COLCORD.

Claremont, Dec. 31, 1902.

The Japanese Work in Los Angeles.

The work of the Congregational Japanese Mission began April 1, 1901, in a little store building on W. Sixth street, where we are still, although we need much better and larger quarters.

The work began as a three-month experiment to see if there was any need of a second mission among the Japanese of Los Angeles.

The Methodists have had a work here for about ten years. When there were 500 Japanese in the city Dr. Pond thought wise to begin work. This, he was able to do, as he had a little extra money on hand.

The A. M. A. furnishes money eight months of the year and the other months we have to provide for from among our friends and churches, the fund being started at our public annual meeting.

The young men give regularly each month towards the expenses of the work, and besides this they averaged to give $1.50 at the annual meeting.

The smallest monthly average in attendance since we started was thirteen and the largest fifty-four. The largest number any one night was sixty-six. We have school five nights in the week, having a short session Friday night so as to have our C. E. prayer meeting. Some meet at my house Saturday nights to learn to sing and Sunday afternoons we have our Sunday school.

Several have joined us who were Christians already, while of those already attending, five have been converted and have united with the First church.

Several others are very much interested and will soon be making the decision for Christ, I believe.

Our great need is a mission home where we can have a large room for our meetings and school, with several small recitation rooms, and also have rooms upstairs where the boys can live in a good Christian atmosphere. I have had occasion several times lately to go out to hunt rooms for young men in respectable neighborhoods. Almost always when I have said, "I want the room for a Japanese," they have declined to rent the room or house, so we must provide, if possible, a home for these young men. I wonder if some Christians have not money they want to invest for the Lord that will provide such a place for us.

We had a packed house at our Christmas exercises. One hundred and twenty trying to get into space arranged for ninety.

ALICE E. HARWOOD.

American Missionary Association Slides—Free.

Rev. E. S. Williams, of Saratoga, Calif., has accepted from Secretary Joseph E. Roy the custodianship of 100 A. M. A. slides to be secured gratis by pastors who may apply, pay expressage and take a collection for the Association. All the departments are represented. The Eskimo, the Chinese, the Indians, the Highlanders, the negroes and the Porto Ricans.

Dr. W. H. G. Temple, of Seattle, Wash., has two sets for use on the same terms—one on the negroes and one on the Highlanders. And Dr. John H. Williams, of Redlands, Calif., has also to sets on the same terms—one on the Chinese and New Possessions and another on the Indians.

True humility bows lower as prosperity rises higher.

A gloomy religion is as misleading as a glistening sin.

Church News.

Northern California.

San Francisco, First.—There were fifteen additions to the membership last Sunday, three on confession.

North Berkeley.—Rev. Ben. F. Sargent and family were pleasantly remembered on Christmas day by a gift of thirty dollars in gold from the church and individual gifts from the King's Daughters to each member of the family.

Oakland, Pilgrim.—A New Year service was held at ten o'clock on New Year's day. The communion was observed, and such remarks were made by the pastor, Rev. R. C. Brooks, and by Rev. Walter Frear, as to give the right trend for the year.

San Francisco, Bethlehem.—Eight were received to membership Sunday, three on confession. An Endeavor Society of sixteen active and five associate members was organized two weeks ago and very interesting meetings are being held. The work of the church in general is prospering and the future is hopeful.

Palermo.—The Christmas exercises were largely attended and enjoyed greatly. The pastor was remembered with a purse of jingling silver, a copy of Clarke's Outlines of Theology, and other marks of good will. The money was collected by a good Catholic lady, who desired to express appreciation and neighborly regard.

Angels Camp.—Three persons were received into fellowship Sunday on confession of faith. The work is encouraging. The statement in a recent number of The Pacific that revival meetings had been held was erroneous. We have had but one sermon a week, but have received twenty-two into membership, all of them adults.

Sunset and Ocean View.—Successful Christmas and New Year services were held the past two Sundays. There were two additions to membership at Sunset; and at Ocean View the largest Sunday-school attendance and collection reported during two years were last Sunday. The Sunday-school at Sunnyside, where Rev. Huber Burr preaches the first Sunday in each month, is prospering.

Alameda.—The West End church and Sunday-school closed a pleasant year's work on the last Sabbath of 1902, with Christmas and other exercises suitable to the time and occasion. The first Sabbath of 1903 was interestingly observed, with the communion in the morning, at which another of the Sunday-school was received into church membership. At night Pastor Morris gave a stereopticon service on the "Life and Work of Jesus," to a deeply attentive audience.

Sierra Valley.—Since the coming to this field of our new pastor, Rev. W. D. Kidd, the services have been growing in interest and the attendance is still on the increase. For the first time in years there has been a church Christmas tree; also a watch-night service. Both were very successful and largely attended. The pastor's wife, who has been very sick with typhoid fever, has almost entirely recovered her usual health. There have been four additions to the membership of the church.

Santa Cruz.—The annual banquet and meeting of the members of the Congregational church was held in the church parlors January 5th. About one hundred and fifty members were assembled around the daintily arranged tables, which were bountifully supplied with good things. After an hour spent at the tables, came the reports. The pastor, Rev. J. R. Knodell, presided. The reports were all encouraging. All societies had good balances in their treasuries. The clerk reported fifty additions to the church during the year, twenty-eight of them being on confession of faith. A total of $609.25 expended in benevolences, and a grand total of expenditures ($4,152.83) for the year. We go forward in the year of 1903 with the earnest prayer that God's blessing go with us.

Kenwood.—The annual meeting of the church was held on Saturday, January 3d. The clerk reported a total membership of thirty-five, twenty-eight of whom are resident and active. The treasurer reported the sum of $839 raised during the year, and practically all bills paid. The Y. P. S. C. E. is small, but in fair condition. The Sunday-school has an enrollment of forty-two, with an average attendance for the year of thirty-two. The school is unusual in having four more boys than girls on its roll. The pastor in his annual letter, reported the number of services attended in the entire parish—284. Number of pastoral calls made, 436; number of miles traveled by buggy and attending services and making the calls, 2,378. The annual New Year supper was served in the hotel, eighty-four being present. It was followed by a social evening in the hall, which was enjoyed by all.

Lodi.—The annual meeting on New Year's day was highly enjoyable and full of encouragement for the church. About fifty members and friends sat down to dinner at the parsonage, and more than that number attended the business meeting. The clerk's report showed fifteen additions by confession and seven by letter, with nine removals. During the year improvements amounting to $575 have been made. These are a new roof on one side of the church, and an addition to the parsonage, which makes it a very commodious and convenient home, and both are due to the efforts of our pastor, Rev. G. H. DeKay. When we listened to his report we were sure he has not been idle. He has preached 134 sermons, including a week's temperance meetings in the Calaveras mountains; conducted forty prayer-meetings, seven funerals, fifteen baptisms and made 490 calls in a territory covering two hundred square miles. Besides this, he did four weeks' work as carpenter and painter on the parsonage. He is rallying the men around him and the outlook for our church is far better than a year ago. During his pastorate of fifteen months thirty-eight persons have been received into the church, of whom twenty-six came upon confession. The benevolences for the year were: Foreign Missions, $54.50; Home Missions, $44; Ministerial Relief, $12.65; A. M. A., $7; Sunday-school, $6.50; and Church Building, $3.50. At the preparatory meeting held January 2d eight adults applied for membership, and were received the following Sunday. These include a father, mother and two sons; a husband and wife, whose son and daughter recently united; and two other heads of families, all of whom came upon confession of faith.

Southern California.

Riverside.—Last Sunday was a day long to be remembered in the First church of Riverside. At that time fifty-nine persons united with the church, of which number thirty-one came on confession of their faith in Christ.

Redlands.—The annual meeting of the First Con-

gregational church, Redlands, was held in the chapel on Thursday evening, January 1, 1903, when reports showing a good condition in all departments were read, and officers chosen for the new year. The past three years have been busy ones in the financial work of this church, including the new church edifice—$20,000; decorating the walls of the auditorium—$2,000; and the pipe organ—$7,000. The current expense account of the past year showed, after paying out $4,500, a balance in the treasury. The benevolences the past year reached $5,000. Fourteen united with the church Sunday, January 4th, making the present membership 404.

Los Angeles.—On the first Sunday in January, Rev. William Horace Day, for over two years co-pastor of the First church, Los Angeles, with his father, Dr. Warren F. Day, formally, and in accord with the vote of the church, assumed his new relation as pastor. Dr. Day continues to render service both in the pulpit and in the parish, Booker T. Washington spoke in the First church on Sunday evening, January 4th. Los Angeles is accustomed to crowds. But the crush and the surge, and the swell called for a new designation. The ushers were helpless; the police powerless; and only by skillful maneuvering on the part of the young pastor, was the speaker able to reach the platform through a side entrance. And the address was worth the cost of the hearing.

Pasadena, Lake Avenue.—The church has made a good start for the new year. Last Sunday twelve were received into membership, five of whom were on confession of faith. The sunrise prayer-meeting on New Year's morning was one of the best ever held in the church. (These meetings have been observed since its organization.) Faith and humility were the two elements which characterized it. Each year since Mr. Emerson became pastor he has sent a New Year's letter to the members of the church, containing greetings, suggestions of how we can better work together for God, reasons for thanksgiving, and a motto for the year. The letter this year is a call to higher things. I quote a few lines that you may see his earnest purpose. "We adopted the twins, Prayer and Personal Work, and they brought us much joy. I wish we might go right on with this good work, until we see many more owning Christ as their Savior. * * * We want a live church. To help us to this end will you please read carefully the enclosed card and mark with a cross the services and work you will try to be loyal to this year? Division of labor is the word. Let our motto for 1903 be, "I do always those things that please him," carrying out the sentiment, "Not to serve thee much, but to please thee perfectly." This week is observed as week of prayer.

Notes and Personals.

The Congregational ministers of San Francisco and vicinity will be addressed next Monday by the Rev. Dr. E. W. Work, pastor of the First Presbyterian church of Berkeley.

On Thursday, January 15th, the quarterly meeting of the Woman's Home Missionary Union of Central and Northern California will be held in the First Congregational church of Oakland. Sessions will be held in the forenoon and afternoon. The morning one will begin at 11 o'clock. An interesting program has been prepared. Ladies are requested to bring a basket lunch. Coffee will be served by the church.

Plymouth church, San Francisco, has called the Rev. Dr. I. C. Meserve to the pastorate. Dr. Meserve has been acting as supply for several weeks. Last week he was in Southern California, but has returned to San Francisco and is announced to preach in Plymouth church next Sunday. He has had pastorates in Brooklyn, New York, New Haven, Connecticut and London, England. He was with the Davenport church of New Haven from 1874 to 1896, and then for four years in London. If he should accept this San Francisco call he will be found a valuable addition to the Congregational forces of the Pacific Coast.

Our church at Santa Ana has extended a unanimous call to Rev. John F. Davies, D.D., LL.D., who has labored with marked success for three years at San Bernardino. Coming from the First church of Springfield, Ill., to Southern California for health, Dr. Davies has, under physical limitations, wrought a most important work for the San Bernardino church, last year receiving upwards of forty into membership and clearing off long standing debts. His great ability as a scholar, thinker and preacher, is widely recognized, and the Santa Ana church is to be congratulated on securing him as pastor. In this flourishing county-seat his ministry will assuredly make a profound and wide-reaching impression.

There has come to our attention recently a little book of Practical Talks by the Rev. John A. Hollars, pastor of Bethlehem church, in this city, which is well worth notice, not only because Mr. Hollars has come among us and is doing a good work in the field in which he is located, but because of the merit of the "talks" themselves. They were given in the Congregational church at White Oaks, New Mexico, and published in 1900 in Kansas City. Among the subjects treated are: Uses of the Tongue; Zaccheus Seeking Jesus; Christ with the Multitude; Belshazzar and His Feast; Victory in Defeat. Here is one thought: "It is not ease but effort that makes a man. Victory cannot be attained without toil. There is no station in life in which difficulties will not be encountered, and they must be overcome ere success is attained. Beware of the first great triumph. A man who has never encountered defeat, who knows only victory, praise and honor, knows only part of the world." Mr. Hollars practices that which he preaches, and has shown himself a man who is not unwilling to take work in difficult places, and with a disposition to press on against discouragements.

A Note Burning at Petaluma.

The Petaluma church turns to 1903 with joy and hope. On New Year's eve the members and friends gathered in the Sunday-school room for a social evening to close with a watch-night prayer meeting, and to witness the incineration of four notes which were held by the bank and an individual against the church.

The early part of the evening was passed in playing games and listening to a program rendered by members of the congregation. This was followed by a supper. Shortly after 11 o'clock all joined in a prayer and thanksgiving service. 1 Kings viii:54-61 was read, followed by prayer, Mr. H. S. Gutermute, the chairman of the "Debt Raising Committee," then rendered a report. He said that the total indebtedness that morning was $1,130.00, that his committee had pledged and on hand $1,134.50, leaving a balance when all bills are paid of $4.50. He then produced four notes for respectively, $600, $250, $70, and $50, which had been paid with in-

terest that afternoon. Mr. Brainerd, clerk of the board of trustees, then examined the notes and pronounced them to be correct, they were placed on a plate, Mr. Gutermute applied a match, the flames rolled up, loud applause broke out and the long metre doxology filled the room with music. All heads were revently bowed and many spontaneous prayers went up to God for His wonderful goodness and help which brought about this desirable act. The meeting closed at the mid-night hour with all present standing about the room clasping each other's hands and singing, "Blest be the Tie that Binds.

This church now has a beautiful building costing with furnishings about $11,000, a handsome and comfortable parsonage, valued at $4,000.00. Two years ago it was beginning, with misgiving on the part of some, the new building, which was paid for at its dedication, and now in addition it has the parsonage and other improvements and can look every man in the face without fear. For this condition God is thanked. The equipment is splendid; the work should be effective. S. C. P.

Oregon Letter.

BY GEORGE H. HIMES.

This, the first Sunday in the new year of 1903, is a red-letter day in the history of the First Congregational church of Portland—a day long to be remembered. Sixty-one united with the church, thirty-two by letter and twenty-nine on confession of faith—thirty-two men and twenty-nine women. This makes one hundred additions since Dr. House came four months ago. Truly, a remarkable showing, one that makes us all deeply thankful. Here we can pause a moment, thank God, take courage, and then go forward to greater conquests in the name of our Master, Christ the Lord. Great as is this an occasion for rejoicing, likewise it is an occasion of solemn responsibility, especially on the part of the older members. According as we of that class reflect the life of our Savior in our daily intercourse with our fellow members, and with the world at large, by so much will our influence in assisting those who have come to us today be for good or the reverse. But once before in the history of this church has there been a larger addition to its membership. That was on Feb. 14, 1892, when ninety-three were received, seventy-eight on confession of faith and fifteen by letter. Rev. T. E. Clapp was pastor. These additions resulted from the revival services of three weeks, conducted by Rev. B. Fay Mills, followed by the active efforts of Pastor Clapp in securing the ingathering.

In the present case there has been no special meetings. But through the earnest work of Dr. House, with the cordial co-operation of the church, these brothers and sisters have been made to feel that the Lord's work is being done here and it is good for them to have a part in carrying it on to still greater victories.

Dr. House is constantly showing himself to be possessed of masterful qualities as a leader. He plans his work and enters upon its prosecution vigorously, and begets enthusiasm in all whom he calls to his assistance. With his capacity for work, his ability as a preacher, his good common sense and all around level-headedness, and the loyal and hearty support of all his people, there seems to be a bright day of usefulness and power dawning upon the First church of this city as it is now fairly entering upon the threshold of its second half-century of life, not only so far as its own immediate surroundings are concerned, but also in being helpful to every Congregational church in the State in various ways.

A year ago the Sunday-school appointed Mrs. W. D. Palmer its historian. She is a native daughter of Oregon. Her parents came in 1847, and rode on horseback from Salem to Oregon City to unite with the church there in 1848. The results of her first year's work were placed before the Sunday-school today, the entire time being taken up with the exercises. Children of the first three pastors were present, and one lady, Mrs. Abigail Mr. Cardwell, who united with the church in 1852, and has been a member continuously ever since, save for a brief absence from this city, was also present. She became a teacher in the Sunday-school in the fall of 1852, son after her arrival here from Massachusetts, and was faithful in that work for many years. The early records of the Sunday-school were lost long ago, and it has required much effort on the part of the historian to gather its history for the first twenty years from the few persons now surviving who were members of the church and Sunday-school during that period. The review of the names of former pastors, Superintendents, teachers and scholars, who passed away years ago, was most pathetic, as well as impressive, and strikingly illustrated the constant change that is going on in every community. This being the order of nature we cannot wisely wish it otherwise; yet the lesson of these passing lives should be made more helpful to those who follow than they usually are, and hence the wisdom of having a permanent historian to make the record for the benefit of the future. If churches and Sunday-schools generally would follow this plan it would be of great benefit hereafter.

Portland, January 4, 1903.

The American Anti-Saloon League.

By J. O. Foster.

The League closed its seventh National gathering December 11, 1902, at Washington, D.C. It as one of the most profitable of all the noted gatherings, has made some valuable history, and has inspired new life. This body is a federation of all the forces of Christendom which are pitted against the destructive tendencies of the saloon. The temptations of vice must be surpressed, and therefore, the motto of the Anti-Saloon League, "The Saloon Must Go," rings through all the land. There is no disposition to antagonize any organization which has for its object the destruction of the liquor traffic. This great League has now the unqualified endorsement of more religious, political and scientific bodies than any temperance organization that ever existed. Protestants, Jews, Catholics, and civil federations now gladly welcome the speakers of the League, and give them a hearing in the buildings which they control, and gladly take collections to aid them in the good work. It is not necessary longer to beg for admittance to the religious bodies, for the highest authorities voluntarily prepare the way for these meetings. Many local temperance societies have adopted the methods of the League, and in one State turned over some valuable property which has now given the League a home free of cost.

Some of the Work Which Has Been Done.

Myriads of saloons have been closed, sales of liquors from wagons suppressed, vending of the nefarious stuff kept off from the parks and public grounds, hundreds of licenses revoked, Sunday shows have been closed, temperance literature distributed by the ton, secret service and attorney's aid have been secured for cases of emergencies, the majorities of unworthy candidates for of-

fices have been reduced enormously, the co-operation of the best citizens of the land has been secured, public sentiment aroused as never before, vigorous and immediate action in prosecutions have given timely aid to those who needed the help of just such a well organized League. Many houses of ill-repute have been closed, anti-gambling laws have been enacted and enforced, slot machines by the hundred have been seized and destroyed, excise laws have been enforced, it has reduced taxation without reducing valuation, it has awakened the energies of the young people, and thousands of men who have just cast their first ballot, have pledged themselves to vote for men of pronounced temperance principles. It has made life safe where once it was in constant jeopardy. These are some of the results of a vigorous campaign during the past year. To accomplish this work, over two hundred persons have been employed, who gave the whole of their time to the League. To meet the necessary expenses, about $250,000 was raised by the National and 39 State Leagues by voluntary contributions. The total cost of the National League for salaries, printing, postage, and traveling expenses of the National officers was about ten thousand dollars.

The Anti-Saloon League is a great federation of forces, for over three hundred organizations, conferences, presbyteries, Synods, "Endeavorers," Leagues, Civic bodies by official action endorsed the League, and sent delegates from every point of compass to this National gathering. It is the first time in the history of the temperance movement when so many energies have united against the foe. And yet the vast body of intelligent law-abiding, sober, Christian people, is not enrolled in these ranks, though so many affiliating bodies have spoken with authority in behalf of the League. These records may be considered as skirmishes on the strong holds of the rum power by a chosen few brave souls, but the time will soon come when "God will call out the whole body of regulars, all the troops of the line," and then the battle will be short and decisive, for "The Saloon Must Go."

Each year since 1895, there has been a marked advancement in the cordiality and co-operation of all religious bodies, and their proffered aid has given inspiration and awakened greater activity among the toilers in the field." A call has been issued to all the churches of every name and order to send its representatives to a Pentacostal Conference to be held in Washington, D. C., in the near future, the object of which is to find a basis of combination and to map out a wise campaign for a consolidated attack upon the liquor traffic. Though the church body issuing this call is not among the largest denominations, yet it will be heeded, and the vast body of religious people will be represented in that council of war. "If ever prayer for divine guidance was needed, that time has now come. The day of great possibilities is dawning; daybreak for this momentous reform is at hand; and the vision with which God is now blessing us will be more glorious in the next decade." Are we ready for our heaven-sent opportunity?

Word has come from brewers' associations again and again that they fear the power of the League. At one of their great meetings held in New York one speaker said, "The Anti-Saloon League is attempting to take the very life out of our business." The Executive of the Liquor Dealers' Protective Association of Los Angeles, Cal., issued a political warning, saying, "Use all honorable means in your power to assist in defeating B. W. Hahn, the attorney for the Anti-Saloon League." A saloon-keeper, feeling the grip of the law and the aroused public sentiment, closed his saloon, and put the following sign in his window:

"The devil has gone on a vacation.
Hades is closed till he returns."

A judge in Arkansas remarked, "You are doing more for the citizens of this State than all the other forces put together." The brewers do not like the assault on the sale of beer, and are now seeking legislation to place the sale of beer in a class by itself. In one of the States the new Governor would not nominate or appoint men to office until he had ascertained from the State Superintendent of the Anti-Saloon League whether certain men on the list were acceptable to the temperance people of the State. Sheriffs and policemen have been removed on complaint from the members of the League, because they were not performing their sworn duties. These are a few of the many incidents noted, of the power of the Anti-Saloon League throughout the land.

Newark, N. J., Dec. 20.

The provisions of this treaty signed a few weeks ago and now before the Senate for ratification have not been fully published. In general terms it may be stated the United State agrees to a reduction of twenty-five per cent of the present tariff on all articles imported from Cuba into this country. Cuba agrees to a reduction of twenty-five per cent on some articles, thirty on others and forty on still others. Cuba does not agree to any reduction on tobacco. Whisky and brandy get into Cuba for twenty-five per cent reduction, and beer is favored with thirty per cent reduction. On the industrial implements and on the articles of wearing apparel, Cuba has consented to a reduction of thirty and forty per cent. This will be as much benefit to Cuba as the reduction of rates on its own products into this country. Reciprocity seems to be a simple thing, but it isn't. The whole tariff is a highly sensitive matter, but the theory of reciprocity is certainly the idea which will finally prevail. Our deepest regret is that Cuba did not increase the tariff on whisky and beer, or shut them out altogether, which would have been far better. If there is any American thing the Island Republic does not need, it is the American (?) saloon. One almost shudders to think of this young republic being exploited by this powerful liquor association. It is simply horriblet that the Liquor Dealers' Association should thrust itself into the treaty made between two free republics.

Books Concerning California.

The officials of the Passenger Department of the Southern Pacific have just issued three new booklets relative to California. They are devoted to setting forth in a terse and succinct manner the opportunities, resources and developments of the State, and in showing the possibilities for intending settlers. One of them, "California Industries," is devoted to a detailed account of the crop returns and resources of the State by counties, together with the personal testimony of the people who furnished the information. All of the booklets are handsomely illustrated. They are intended for free distribution among those desiring more and accurate information concerning California, and may be had upon request to E. O. McCormick, Passenger Traffic Manager of the Southern Pacific Company, San Francisco, Cal.

Blank cartridges will often make the most noise.

Why Not To-Day?

It was New Year's Day. There had been a big storm and although the wind had spent its force, the snow still fell steadily.

"Regular winter weather and no mistake about it," observed Mr. Richard Hunt, as he came in rather noisily, stamping the snow from his boots; "but I like it. So cold and bracing."

Mrs. Hunt, who was sitting near an open Franklin stove, laughed.

"I like the house best such a day as this," she said, shivering a little. "I don't believe I'd be willing to face the cold even for the sake of the bracing."

"I think I heard you say you were going to see old Mrs. Helfer today," Mr. Hunt remarked, as he seated himself comfortably. "Have you changed your mind?"

"Yes, I've changed my mind, I did tell you that I was going to see her, but I'll have to wait until some other day. Poor old Mrs. Helfer!"

"Is she sick?"

"Yes."

"And I suppose she's very lonely since her daughter died?"

"Yes."

"I shouldn't wonder if she has a continual struggle to make both ends meet since that disastrous bank failure?"

"I don't believe she does make the ends meet. I feel very sorry for her."

"But not quite sorry enough for you to go and see her as you had intended to do today?" teasingly.

"Some other day will do as well—will it not?" she questioned, wondering at his persistence.

"Not if she needs you today. Come, get on your wraps and I'll go with you."

"Why, Richard Hunt, what's got into you? I thought you never liked to go calling, especially at such places."

"You thought right, my dear," smiling pleasantly, "but can you tell me what there is to prevent my turning over a new leaf on New Year's day?"

She laughed.

"It would be a good idea," she said.

"Well, then, encourage me in it."

"So I will."

She arose at once and was soon ready to face the storm, with a basket on her arm.

"What's in it?" Mr. Hunt asked, as he relieved his wife of the basket.

"Sugar and spice, and everything nice," she quoted.

A little maid opened the door when they reached Mrs. Helfer's. To Mr. Hunt's question as to how the latter was, the child answered: "She 'm not very well, ma'am," and then lowering her voice to a confidential whisper, "I guess sh'm awful lonesome. She bin crying—I saw her."

The weary old face brightened when little Polly led the callers in, but both Mr. and Mrs. Hunt were observant, and read "between the lines" that the dear old lady was not only sorrowful but troubled.

"I wish you a Happy New Year," Mrs. Hunt said, taking the thin old hands in a close clasp.

"Happy New Year!" Mr. Hunt echoed—his greeting as cordial as his wife's.

"Thank you," responded the old lady, warmly, "and I wish you both a Happy New Year."

"We had a fine turkey for dinner, today," said Mr. Hunt, "and I rather think my wife brought you a piece," uncovering the basket. "Yes, sure enough, here it is!"

"Now, Dick," said his wife, "you've made your speech; sit down, please."

He sat down with a sigh, pretending to feel hurt. He looked so comical that Mrs. Helfer's spirits arose so far that she laughed.

"I am greatly obliged to you both for remembering me," she said. "I'm going to confess that I've been longing for some turkey for a week and now here it is."

The trio chatted pleasantly for a little while and then Mr. Hunt arose suddenly.

"I've thought of an errand or two," he said. "You can have the floor to yourselves until I return. I'll not be gone long."

He met the small maid in the hall.

"Polly," he said, "I don't want to pry into Mrs. Helfer's affairs, but I'm really anxious to know if she has everything she needs. She's an old friend, you know, need anything, Polly?"

"Yes, sir, 'deed she do; but she didn't say so. She ain't no complainer—that's what she ain't. She ain't had no coffee since—since—"

"Go on, Polly, talk fast. Since when?"

"Since her money took wings an' flew. I dunno where it flew to, but that's what someone said—it flew, an' she don't hev no butter no more. I wanted to tell the grocer's boy we was out, but Mrs. Helfer she say, 'No, not now, Polly; someother time.' "

"It doesn't seem hardly warm enough in the house, Polly. Do you have plenty of coal?"

"That's what we don't sir," she said, with decision. "We'm jess about out. I guess by tomorrer it'll be all gone. Miss Helfer's a'most a shakin' with cold sometimes. She had two shawls aroun' her when you rung the bell but she took 'em off."

Mr. Hunt had heard enough—quite enough.

"Poor dear old soul!" he said to himself, as he went out on his ministering journey.

He kept his promise—he was not gone long. He put a bunch of bright carnations into the old lady's hand and then he said to his wife smilingly, that it was time to "move on."

Polly let them out of the front door. Returning to the room she found the old lady in a rapture of joy. There were tears in her eyes, but she was smiling. The fragrant, rosy carnations were still in her hand. On a low chair beside her was the basket that the Hunts had brought.

"Look, Polly," she cried, in a glee that was like a child's.

And Polly looked and laughed. What she saw was a plate of sliced turkey, dainty biscuits, a print of butter, a mince pie, a frosted plum cake, oranges, grapes, nuts, raisins, and candy.

"Oh, my," cried Polly; "what a fine New Year we do be havin' after all!"

Presently the grocer's boy delivered a heavily-filled basket and a message.

"Tell yer missus Buck Bowers sed he'd be here tomorrer morning at eight o'clock sure."

"What for?" asked the amazed Polly.

"What for?" mockingly. "Why, to bring the load o' coal, of course."

"Oh, my gracious! I b'lieve there's fairies aroun'—I do so!" and after closing the door on the grocer's boy, Polly felt inclined to stand on her head by way of celebrating the delightful new state of things.

She left the basket standing in the hall, as it was too heavy for her to attempt to carry, but she could smell the coffee and took that package with her, also two or three more.

"Oh, Miss Helfer," she exclaimed, "another big basket's come, an' it's jes' full of everything. Here's coffee fer you—an'—an' tea an' sugar. An' tomorrer ther's a big load o' coal a-coming."

"Polly!"

"Yes, mum."

"What does it all mean—all that great basket of things you're telling about and the coal coming tomorrow?"

"I dunno."

"But who sent the groceries? Who is going to send the coal?"

Polly looked mystified. She stood boring the toe of her old shoe into the rug. Suddenly a light broke over her face.

"I guess it's the Lord, ma'am. You sed the Lord ud provide—I heard you—an' He's done it."

The old lady folded her hands.

"Bless the Lord, oh, my soul!" she said, fervently.

"I've thought of something, Miss Helfer," Polly suddenly broke out, excitedly "I guess Mr. Richard Hunt's a-bin a helpin' the Lord."

The old lady smiled.

"We have the same thoughts about it, Polly, you and I," she said.—Ernest Gilmore, in Midland Christian Advocate.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Our Boys and Girls.

George Frederick Handel.

With a childhood as romantic as it was artless, the life-story of George Frederick Handel is especially interesting to the young.

He was born in the little village of Halle, Lower Saxony, in the year 1685, the child of a physician, who determined that George should become a lawyer. Young Handel, however, was not intended for the law; for, from his earliest childhood, he showed an intense liking for music, and an aptitude for mastering the most intricate chords and fugues.

This love for music was distasteful to his father, who removed every musical instrument from the house, thinking in this way to make it impossible for the child to continue his study of the art. So extreme was the father in this matter that he would not even allow his son to attend the public school, for fear he should learn the gamut. But the boy Handel, passionately fond of sweet sounds, had, with the help of his nurse, hidden in the garret a poor spinet, and in stolen hours he taught himself to play. He would hide away for hours at a time to practice on this beloved instrument. One night he was discovered all alone in the dark garret, playing softly to himself. His father immediately ordered the instrument to be destroyed.

One day when he was seven years old, George accompanied his father on a visit to the ducal palace of Saxe-Weissenfels, and while there, strayed into the chapel. Seeing the organ, he sat down to play one of those sweet minors that characterized his early compositions.

The duke, happening near, and hearing the performance of the child, at once called for the elder Handel, and interceding for the boy, recommended that this taste be encouraged and cultivated instead of repressed. From this time Handel's musical development was assured and rapid.

He became the pupil of the great organist Zachau, studying all the known German and Italian music, and soon exacted from his master the admission that he had nothing more to teach him. Thence he went to Berlin to continue his study. There he met the composer Bononcini, who, while he had a first-rate head, had a cankered heart, and determined to take the conceit out of the boy. Accordingly, he challenged him to play at sight an extremely difficult piece. Handel played it with perfect precision, and thenceforward Bononcini treated him as an equal.

At the age of twenty-two Handel visited Venice, which, with its marble palaces, facades, pillars and towers, its magnificent shrines and frescoes, produced a powerful effect upon the young musician's mind. Immediately on his arrival, he took the place by storm. The city turned out nightly to hear him play, the name of the young Saxon composer was upon all lips, and his fame was thereafter assured.

He remained in Italy three years, going from Venice to Rome, and from that city to Naples, and thence to England, where the king, who was jealous of the musician's success in other countries, forbade his appearing before him; but Handel succeeded in making his peace by a clever little scheme. He had a friend at court, from whom he learned that on a certain day the king was going to take an excursion on the Thames. Then he set to work to compose music for the occasion, which he arranged to have performed on a boat that followed the king's barge. As the king floated down the river, he heard the new and delightful "water-music"; and, knowing that only one man could compose such music, he sent for Handel, and presented him with a pension of two hundred pounds a year.

During the next thirty years of his life, Handel composed his most famous oratorios—"Israel," "Sampson," and the grand "Messiah." The task of composing these masterpieces so taxed his eyes that in 1752 he became totally blind.

On describing his own sensations in writing the "Messiah," Handel said: "I did think I did see all heaven before me, and the great God himself"; and certainly if ever mortal musician was inspired, it was Handel when he wrote that grandest of inspiring compositions, the "Messiah."

After ten years of comparative rest, this great man died on the day preceding that which commemorates the resurrection of our Lord, in the year 1759, at the age of seventy-five years. He had often expressed the wish that "he might fall asleep in his sweet Lord and Savior on the day of his arising from the tomb."—Youth's Instructor.

Aunt Sally and Her Opinions.

PROF. J. W. LAWRENCE.

Sally on Faultfinding.

"Sally, what do you do with people who are everlastingly finding fault?"

"Honey," she replied, "I lets 'em 'lone, kase dat am 'bout all dey am good fo', jes runnin' roun' huntin' fo' faults, an' co'se dar am plenty faults jes' layin' roun' loose fo any one to pick up what has eyes fo' 'em. Chile, de sad part of it am dat de ones what am pickin' up de faults am de ones what am de mos' harmed by 'em, kase ebry time yo' hunts up a fault yo's passin' right by some good thing what yo' might jes' as well have. Bumby de poo' souls done git an appetitie fo' faults, an looses der taste fo' de good what am all bout whar de faults am. O my, my, my! how some folks will go outen der way jes' to find faults, when de good am all 'bout jes' to be had fo' de pickin', an' it done take a heap mo'e work to pick up faults—kase mos' of de time dey comes outen de dirt—den it does to pick up de good, what am fillin' de whole world.

"What difference it make if yo' plucks a Methodist, Baptist, Presbyterian, 'Piscopal, or Cath'lic ear, if dat ear of corn done fit into yo'r life, an' makes de 'velopment of character mo'e sho'? Honey, I's a Methodist, but I knows a heap of folk, what would backslide tomorrow if dey has to ride in de same car wid me. Does I find fault wid 'em? O no, I jes says to 'em: 'De Lawd bless yo,' honey! Git right in yo' own car. De train am long 'nuff, an' dar am cars nuff to meet de 'quirements of all what am gwine.' "—Western Advocate.

The Composition of Love.

Love is a compound thing; Paul tells us it is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the "summum bonum," is made up?—Drummond.

ENGAGED.

Marriage is very largely an accident. In few cases do men or women set up a standard of manly or womanly excellence and choose by it. In most cases people become engaged as the result of propinquity rather than because of any deep rooted preference. And so it often happens that the wife enters upon the obligations of maternity just as thoughtlessly as she entered on the marriage relation, because no one has warned her of the dangers she faces.

Thousands of women become invalids for lack of knowledge of themselves. It is to this large body of women that Dr. Pierce's Favorite Prescription comes as a priceless boon, because it cures womanly ills.

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"After my first child was born," writes Mrs. Jordan Stout, of Fawcettgap, Frederick Co., Va., "my health was very poor for a long time, and last winter I was so bad with pain down in back I could hardly move without great suffering. My husband got me a bottle of Dr. Pierce's Favorite Prescription and a vial of his 'Pleasant Pellets,' which I used as directed. In four days I was greatly relieved, and now, after using the medicine three months, I seem to be entirely well. I can't see why it is that there are so many suffering women when there is such an easy way to be cured. I know your medicines are the best in the world."

Dr. Pierce's Pleasant Pellets the favorite family laxative. One 'Pellet' a laxative, two 'Pellets' a cathartic dose.

A Child's Sacrifice.

This is quite a sacrifice for a little boy to make:

Mrs. W. G., Bristol, Conn., $5: George Hallister, a little seven-year-old friend, sends the enclosed. He has been saving his pennies for several years to buy a bicycle. Much as a boy prizes a wheel, it was his own suggestion that it be given up and the money be sent instead to the poor little orphan boys and girls of India.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.

Getting mad is a losing game. The hornet makes no progress, because he wastes his energy in getting mad and in making his company undesirable.

Faith and Sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get a strength and blessing out of it."

"Ah, if I only knew what blessings there were in it, if I saw how it would help me, then I coud bear it like a plume!"

"What shall I do with this hard, hateful duty Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes; if I could only see that it would make me grow!"

In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? Faith says not, "I see that it is good for me, and so God must have sent it"; but "God sent it, and so it must be good for me."—Phillips Brooks.

What is Life?

"Life," we are told, "is the continuous adjustment of internal relations with external relations;" that is, life is adjustment to and correspondence with environment. This is not a definition, but an accurate description of the way life manifests itself. A complete definition of life can not be given, because no one knows what it is, by itself and within itself, and what its behavior is likely to be in combination with this or that external element; no one can tell until he sees the combination.

Life is a perpetual partnership between original interior qualities and external currents of influence. It is a palpitating compound formed by the union of something within itself, with something outside of itself. Its most distinct characteristic is its capacity for forming associations and of being transformed in accordance with the character of the company it keeps. Here we find its peril and its hope. In conjunction with what is high, life is noble; in partnership with what is low, it is degraded. By refusing to consort with what is beneath it, and by choosing its companions from the ascending ranks above it, human life has, on its upper side, step by step, through measureless ages past.

Sir Joshua Reynolds, the celebrated painter, used to say: "I only look at the best pictures; a bad one spoils my eye."

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The Sin of Self-Conceit.

We do not usually regard self conceit as a sin; we think of it as merely a weakness and pity the vain and foolish person who exhibits this absurd quality. But self-conceit carried to its utmost is a sin. It exalts self and does not put God first. The self-conceited person is inflated, and sees things out of perspective, and not in their just proportions. A proper degree of self-esteem is a good thing, and helps a man or woman along in life, but self-conceit is self-esteem run mad and is sinful.

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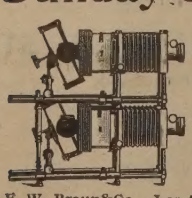
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Prayer-Meetings.

"I never went to a prayer-meeting in my life that I was not helped," said Mrs. Media, her friend Miss Halcyon being just then her listener.

"Even to stupid ones?" said the young lady.

"Yes, even to very slow and halting ones, dear. For, always there has been there the presence of those who are seeking the gift of the Holy Spirit, and the Savior's promise has been: 'Where two or three are gathered in my name, there am I in the midst of them.'"

His Sins Gone.

A Methodist minister was much annoyed by one of his hearers frequently shouting out during the praching, "Glory!" "Praise the Lord!" and the like. Though often reproved, the happy member persisted in expressing himself. One day the minister invited him to tea, and, to take his mind from thoughts of praise, handed him a scientific book, full of dry facts and figures, to pass the time before tea. Presently the minister was startled by a sudden outburst of "Glory!" "Hallelujah!" and "Praise the Lord!" "What is the matter, man?" asked the minister. "Why this book says the sea is five miles deep!" "Well, what of that?" "Why the Bible says my sins have been cast into the depths of the sea, and if it is that deep, I need not be afraid of their ever coming up again. Glory!" The minister gave up hopes of reforming him.—The Christian.

The will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it.—Brooke Foss Westcott.

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